

THE
FOUNDATION
OF CHRISTIAN RE-
LIGION GATHERED
into six Principles

And it is to be learned of igno-
rant People, that they may be fit to
heare Sermons with profit, and to re-
ceiue the Lords Supper with comfort.

Psalm 119. Verse. 120.

*The Entrance into thy Word, sheweth light, and giueth
vnderstanding to the simple.*



*Tanner
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To all ignorant people that
desire to be instructed,

Ove people, your manner is
to sooth up your selves, as
though you were in a most
happy estate; but if the mas-
ter come to a just tryall, it
fall out far otherwise, for ye lead your
selves in great ignorance, as may appeare by
your common opinions which follow.

That faith is a mans good meaning,
his good serving of God.

That God is served by the rehear-
sall of the ten Commandements, the
 Lords Prayer, and the Creed.

That ye have beleevd in Christe,
since you could remember.

That it is pity that hee should live,
whom doth any whit doubt of his salvation.

That none can tell whither he shall
be saved or no certainly; but that all men
shall be of good beliefe.

That howsoever a man live, yet if
he shall call upon God on his death-bed, and

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say, *Lord, have mercy upon me.* and so away like a Lambe, he is certainly saved.

7. If that any man be strangely visited, he is either taken with a Planet, or witched,

8. That a man may lawfully sweare when he speaketh nothing but the truth, and swears by nothing, but that which is good, as by his faith and truth.

9. That a preacher is a good man longer then he is in the Pulpit; *They that are all like themselves.*

10. That a man may repent when he will, because the Scripture saith, *A man may repent his sinne soever a sinner doth repent him of sinne, &c.*

11. That it is an easier thing to please God, then to please our neighbour.

12. That ye can keep the Commandments as well as God will give you leave.

13. That it is safest to do in religion, as most doe.

14. That merry ballads and booke of Skogging, *Bevis of South-hampton*, &c. are good to drive away the time, and remove heart qualmes.

15. That you serve God with all your hearts; and that you would be sorry if

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16. That a man need not heare so many sermons, except he could follow them better.
17. That a man which commeth at no sermons, may as well beleeye as he which heares all the Sermons in the world.
18. That ye know all the Preacher can tell you, for he can say nothing, but that every man is a sinner that we must love our neighbour as our selves, that every man must be saved by Christ: and all this we can tell as well as.
19. That it was a good world when the old religion was, because all things were cheape.
20. That drinking and beezeling in the Alehouse or Taverne, is good fellowship, and shewes a good kind nature, & main- taines neighbourhood.
21. That a man may swear by the Masse, because it is nothing now: and by our Lady because she is gone out of the country.
22. That every man must be for him- selfe and God for us all.
23. That a man may make of his owne whatsoever he can.
24. That if a man remember to say

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His prayers in the morning (though he
never understand them) he hath blessed
himself for all the day following.

25 That a man prayeth when he saith
the ten Commandments.

26 That a man eates his Maker in the
Sacrament.

27 That if a man be no adulterer, no
thief, no Murtherer, and doe no man
harme, he is a right honest man.

28 That a man need not have any
knowledge of Religion, because he is no
book-learned.

29 That one may have a good mean-
ing when he saith and doth that which is
evill.

30 That a man may goe to wizzards
called wise men, for counsell: because
God hath provided a salve for every
sore.

31 That yee are to be excused in all
your doings, because the best men are
sinners.

32 That yee have so strong a Faith in
Christ, that no evill company can hurt
you.

*These and such like sayings, what argue
they, but your grosse ignorance; now where
ignorance*

The Epistle.

Ignorance reigneth, there raines sinne; and
where sinne reigns, there the diuell rules: &
where he rules, men are in a damnable case.
He will reply unto me thus: That ye are not
so bad as I would make you. If need be, you
can say the Creed, the Lords Prayer, and
the ten Commandements: and therefore ye
will be of Gods beliofe, say all men what they
will; and you desie the Diuell from your
hearts.

I answer againe, That it is not sufficient
to say all these without booke, unlesse ye
can understand the meaning of the wordes,
and be able to make a right use of the Com-
mandements, of the Creed, of the Lords
Prayer, by applying them inwardly to your
hearts and consciences, and outwardly to
your liues and conversations. This is the ve-
ry point in which ye faile.

And for an helpe in this your ignorance,
to bring you to true knowledge, unfained
faith and sound repentance, here I have set
downe the principall points of Christian Re-
ligion in fixe plaine and easie Rules, even
such as the simplest may easily learne: and
hereunto is adjoyned an exposition of them,
word by word. If ye do want other good
directions, then use this my labour for your
good instruction. In reading of it, first learn

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the six Principles & when they haue them without booke & the meaning of them, wish all then learn, the exposition also: which being well conceived and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot, and the ordinary parts of the Catechisme, namely the ten commandments, the Creed the Lords Prayer and the institution of the two Sacraments shall be more easily understood.

Thine in Christ Iesus

William Perkin





The Foundation of Christian
Religion gathered into
fixe Principles.

The first Principle.

Question.



Har dost thou beleewe
concerning God?

A. There is one God, Cre-
ator and governour of all
things, distinguished into
the Father, the Son, and the holy Ghost.

Proofes out of the word of God.

1 There is a God.

Rom. 3. 19

For the invisible things of him, that is, his
eternall power and Godhead weere seen by the
creation of the world being considered in
his workes, to the intent that they should be
without excuse.

Neverthelesse, he left not himselfe with-
out witnes, in that he did good and gave us
rain from heaven, and fruitfull seasons fill-
ing our hearts with food and gladnesse.

Acts 4. 14

2 There is one God.

Concer-

Six Principles

1 Cor 8. 4. Concerning therefore meats sacrificed to idols, we know that an idoll is nothing in the world: and that there is none other God but one.

3 He is Creator of all things.

In the beginning, God created the Heaven and the earth.

Heb 11. 3. Through faith we understand, that the world was ordained by the word of God: so that the things which we see, are not made of things which did appeare.

4 He is governour of all things.

Pro 15. 3. The eyes of the Lord in every place behold the evill and the good.

Mat 10. 3. Yea and all the haire of our heads are numbered.

5 Distinguished into the Father, the Son, and the holy Ghost.

Mat 3. 16. And Iesus when he was baptised, came straight out of the water: and loe, the heavens were opened unto him, and Iohn saw the Spirit of God descending like a Dove; and lighting upon him,

And loe, a voyce came from heaven, saying, This is my beloved Sonne, in whom I am well pleased.

For there are three that beare record in Heaven, the Father, the Word, and the holy Ghost, and these three are one.

The

of Christian Religion

3

The Second Principle

Q. What doest thou beleeve concerning man. and concerning thine owne selfe?

A. All men are wholly corrupted with sin through Adams fall; and so are become slaves of Satan, and guilty of eternall damnation.

1 All men are corrupted with sinne

Rom. 3. 10

As it is written, there is none righteous, no not one.

1 Thel. 5.

2 They are wholly corrupted.

23.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and body, may be kept blamelesse unto the coming of our Lord Iesus Christ.

Eph. 4. 17.

This I say therefore and testifie in the Lord, that ye hence forth walk not as other Gentiles walk in the vanities of their mind.

Verse. 18.

Having their cogitations darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts.

When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his hearts were onely evill continually.

Gen 6. 5.

3 Through

3. Through Adams fall.

Eph. 4. 17. Wherefore as by one man sinne entered into the world and death by sinne, and so death went over all men, for so much as all men haue sinned.

4. And so are become slaves

of Satan.

Ioh. 1. 12.

Wherein in times past ge walked according to the course of the world and after the Prince that ruleth in the ayre even the spirit that now worketh in the children of disobedience.

Heb. 7. 25.

For as much then as the children were partakers of flesh and blood he also himselfe likewise took part with them that he might destroy through death him that had the power of death, that is the diuell.

2 Cor. 5.

In whom the God of this world hath blinded the mindes, that is of Infidels that the light of the glorious Gospel of Christ which is the image of God should not shine unto them.

5. And guilty of eternall
damnation

2 Ioh. 2. 2.

For as many as are of the workes of the Law, are under the curse: for it is written Cursed is every man that continueth not in all things which are written in the booke of the law to do them, likewise then as by
the

of Christian Religion.

5

the offence of one, the fault came unto all men to condemnation: so by justifying of one the benefit abounded towards men to the justification of life.

Mat. 10. 3.

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A, Iesus Christ the eternall Sonne of God, being made man by his death upon the Crosse, and by his righteousnesse hath perfectly alone himselfe, accomplished all things that are needfull for the salvation of mankind.

1 Iesus Christ the eternall
Sonne of God

And the word was made flesh and dwelt among us and we saw the glory thereof, as 1 Ioh. 3. the glory of the onely begotten (Sonne) of the Father, full of grace and truth.

2 Being made man.

For he in no sort tooke the angels, but tooke the seed of Abraham,

3 By his death upon the Crosse.

H. b. 11. 3.

But he was wounded for our transgressions he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes, we are healed.

Isa. 57. 15.

4 And by his righteousnesse.

For as by one mans disobedience many were

were made sinners, so by the obedience of one shall many be made righteous.

2 Cor. 5.
11.

For he hath made him to be sin for us, which knew no sin, that we should be made the righteousness of God in him.

5 Hath perfectly.

Wherefore he is able also perfectly to save them that come unto God by him, seeing he liveth to make intercession for them.

Heb 7. 25

5 Alone by himselfe.

Neither is their salvation in any other: for among men there is given none other name under Heaven, whereby we must be saved.

Acts. 4. 12

7 Accomplished all things needfull for the salvation of mankind.

1 Ioh. 2. 2.

And he is the reconciliation for our sins and not for ours only, but also for the sins of the whole world.

The fourth Principle.

Q. But how maist thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble Spirit, by faith alone apprehending and applying Christ with all his merits unto himselfe, is justified before God, and sanctified.

A

1 A man of a contrite and humble spirit.

For thus saith he that is high and excellent, He that inhabiteth eternity, whose name is the Holy one; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to receive the spirit of the humble, & to give life to them that are of a contrite heart. Isa. 57. 15.

The Sacrifices of God are a contrite spirit: a contrite & broken heart, O God thou wilt not despise. Psal. 51. 17.

2 By faith alone,

As soone as Iesus heard that word spoken, he said unto the Ruler of the Synagogue Be not afraid onely beleewe. Mat. 9. 36.

So Moses made a Serpent of brasse, and set it up for a signe; and when a Serpent had bitten any man, then he looked to the Serpent of brasse and lived. Num. 21. 9.

And as Moses lifted up the Serpent in the wilderness, so must the Sonne of man be lifted up: Ioh. 3. 14.

That whosoever beleeveth in him should not perish but have eternall life. Verse 15.

3 Apprehending and applying Christ withall his meritis unto himselfe.

But as many as received him, to them he

gave Ioh. 1. 12.

gave power to be the sonnes of God, to them that beleve in his Name. And Iesus said unto them I am the bread of life, hee that cometh to me shall not hunger, and he that beleeveth in me shall not thirst.

Psalm 51. 17.

4 Is justified before God.

For what saith the Scripture? Abraham beleeveth God and it was counted to him for righteousness.

Mat. 3. 16

Even as David declareth the blessednesse of the man, unto whom God imputeth righteousness without workes saying.

Verse. 27.

Blessed are they whose iniquities are forgiven, and whose sinnes are covered.

5 And sanctified.

And he put no difference between us and them, after that by faith hee had purified their hearts.

Ioh. 3. 14

But ye are of him, in Christ Iesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Pro. 15. 3.

21.

The fifth Principle,

Qu. What are the ordinary or usuall meanes for obtaining faith?

A. Faith cometh onely by the preaching of the Word, and increaseth daily by it: as also by the administration of the Sacraments and prayer.

1. Faith commeth onely by the preaching of the word, and increaseth daily by it.

But how shall they call on him, in whom they have not beleev'd? how shall they beleeve in him, of whom they have not heard; and how shall they hear without a Preacher?

Rom. 10.
14.

Where there is no vision, the people deceny, but he that keepeth the law is blessed.

Prov. 19.

My people are destroyed for lack of knowledg: because thou hast refused knowledge: I will also refuse thee, that thou shalt bee no Priest to mee: and seeing thou hast forgotten the law of thy God, I will also forget thy children,

Hos. 4. 6.

2. As also by the administration of the Sacraments.

Rom. 4. 11.

After he received the sign, of circumcision, as the seale of the righteousness of faith, which he had when he was uncircumcised, that he should be the Father of all them that beleeve, not being circumcised; that righteousness might be imputed to them also.

1 Cro. 10.
1.

Moreover, breiheren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the Sea, &c.

3. And Prayer

For whosoever shall call upon the name

Rom. 10. 13.

of the Lord shall be saved.

The sixth Principle.

2. What is the estate of all men after death?

A. All men shall rise againe with their one bodies, to the last judgement, which being ended, the godly shall possesse the Kingdome of heaven: but unbelievers and reprobates shall be in hell tormented with the divell and his angells for ever.

1. All men shall rise againe with their one bodies.

Ioh, 5. 28. *Marvell not at this: for the houre shall come, in the which all that are in the grave shall heare his voyce.*

Verse. 29 *And they shall come forth that have done good, unto the resurrection of life; but they that have done evill unto the resurrection of condemnation.*

2. To the last Iudgement.

Ecc12. 14. *For God will bring every worke unto judgement with every secret thing, whether it be good or evill.*

Mar, 12. 36. *But I say unto you, that of every idle word that men shall speake, they shall give an account thereof at the day of Iudgement.*

3. Which being ended, the godly &c.
1-Pet. 2. 7. *And delivered just Lot, vexed with the*
unclean

uncleane conversation of the wicked.

And the Lord said unto him, Goe through the midst of the City, even through the midst of Ierusalem, and set a marke upon the foreheads of them that mourne, and cry out for all the abominations that be done in the midst thereof. Exek. 9. 4.

4. Shall possesse the Kingdome of God.

Then shall the King say unto them on the right hand, Come yee blessed of my Father inherit yee the Kingdome prepared for you from the beginning of the world. Mat. 25. 43.

5. But unbelievers and reprobates shall bee in hell, tormented with the divell and his angels.

Then shall he say unto them on the left hand. Depart from me yee cursed, into everlasting fire, which is prepared for the divell and his angels. Verse. 41.

The Scriptures for the prooffe were onely quoted by the Author, to moove thee to search them; the words themselves, I have expressed at the earnest request of many, that thou mayest more easily learn them: if yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge, give God the glory in doing his will.

Thine, T. S.



THE EXPOSITION OF THE SIX PRIN- CIPLES

The first Principle expounded.

Question.

a Ioh. 4. 24



What is God,

A. God is a Spirit, or a spirituall substance, most wise, most holy, eternall, infinite.

Q. How do you perswade your selfe that there is such a God,

A. Besides the Testimony of the Scripture. plaine reason will shew it:

Q. What is one reason,

b Rom. i

20.

Act 14 17.

A. When I consider *b* the wonderfull frame of the world, mee thinkes such silly creatures that be in it, could never make it neither could it make it selfe, and therefore besides all these the maker of it must needs be God, even as when a man comes into a strange countrey, and sees fair and sumptuous buildings, and yet findes no living creatures

tures there besi des birds and beafts, he will not imagine that either birds or beafts reared those buildings, but hee presently conceives, that some men either are, or have beene there.

Q. what other reason have you;

A. c A man that commits any sinne, as murder, fornication, adultery, blasphemy. &c. albeit he doth so conceal: the matter, that no man living know of it, yet often-times he hath a griping in his conscience, and feels the very flashing of hell fire, which is a strong reason to shew that there is a God, before whose judgement seate he must answer for his fact.

Q. How many Gods be there;

A. No d more but one.

d 1 Cor. 8.

Q. How doe you conceive this one God in your minde;

A. Not e by framing any Image of him in my minde (as ignorant folke doe. that thinke him to be an old man sitting in heaven) but I conceive him by his properties and workes.

e Deut. 4.

Amos 4.

13.

Q. What be his properties;

A. First he is f most wise, understanding all things arite, and knowing the reason of them. Secondly, he is most holy, which appeareth in that he is most wise, and mer-

f Iob 12.

13.

g Isa 63.

Exod. 20.

5, 6.

h Isa. 41. 4. *cisfull* unto his creatures. Thirdly he is *h* *eternall*, without either beginning or end
i Psal. 139: of daies. Lastly, he is *i* *infinite*, both because
 hee is present in all places, and because he
 is of power sufficient to doe whatsoeuer
k Job 9. 4. he *k* will.

Qu. What be the workes of God?

l Jer 10 12. A. 1 The creation of the world, and of
Psal. 33. 6. every thing therein, and the preservation
 of them being created, by his *speciall* *pro-*
vidence.

Qu. How know you that God governeth every particular thing in the world by his *speciall* *providence*?

m Mat. 10. A. To omit the *m* Scriptures, I see by ex-
 30. perience: *n* Meat, drink, and clothing, be-
u Lev. 26. ing void of heat and life, could not pre-
 92 serve the life of man, unlesse there were
 a *speciall* *providence* of God to give verue
 unto them.

Qu. How is this one God distinguished?

i Joh. 5. 7. A, Into the *o* *Father*, which begetteth
p Joh. 15. the Sonne; into the *Sonne*, who is begot-
 26. ten of the Father; into the *p* *Holy Ghost*,
 who proceedeth from the Father and the
 Sonne.

The Second Principle expounded.

Q. Let us now come to our selves, and
 first, tell me what the naturall estate of
 man is.

A. Every

A. Every man by nature is * dead in sin, as a loathsome carrion, or as a dead corps lying rotting and stinking in the grave, having in him the seed of all finnes?

Q. What is sinne?

A. Any * breach of the Law of God if it be no more but the least want of that which the Law requireth.

Q. How many sorts of sins are there?

A. Sinne is * either the corruption of nature, or any evill actions that proceede of it. as fruits thereof.

Q. In whom is the corruption of nature?

A. In all men * none excepted.

1 Rom. 3. 10.

Q. In what part of man is it?

A. In every * part both in body and soule, like as a leprosie that runneth from the crowne of the head to the sole of the foot.

Q. Shew mee how every part of man is corrupted with sinne?

A. First, in the * minde, there is nothing but ignorance and blindness concerning heavenly matters. Secondly, the conscience is defiled, being always either benumbed with sinne or else turmoyled with inward accusations and terrours. Thirdly, the will of man one-

Gal. 5. 24. ly willeth and lusteth after evill. Fourthly, the ^a affections of the heart, as love, joy, hope, desire, &c. are mooved and stirred to that which is evill, to imbrace it, and they are never stirred unto that which is good, unlesse it be to schew it. Lastly, the ^b members of the body are the instruments and tooles of the mind, for the execution of sinne.

Rom. 6. 19.

Q. What be those evill actions that are the fruits of this corruption;

Gen. 6. 5. **A.** Evill ^c thoughts in the mind, which come either by ^a mans owne conceiving, or by suggestion of the divell: ^d evill motions and lusts stirring in the heart: and from these arise evill words and deed when any occasion is given.

1 Joh. 13. 2.
Act. 5. 3.
1 Chr. 21. 1.

Qu. How cometh it to passe that all men are thus defiled with sinne;

Rom. 5. 21. and *18. 19.*

A. By ^e *Adams* infidelity and disobedience, in eating the forbidden fruite, even as wee see great personages by treason do not onely hurt themselves, but also staine their blood, and disgrace their posterity.

Qu. What hurt comes to a man by his sinne;

Col. 3. 10. **A.** Hee is continually subject to the curse of God in his life time, in the end of his life, and after this life.

Q. What

Q. What is the curse of God in this life;

A. In the body, diseases, aches, paines. g Duct. 28.
in the soule, blindnesse, hardnesse of heart, 21. 22, 27.
horror of conscience; in goods, hinderances and losses; in name, ignominy and reproach: Lastly, in the whole man, *bondage* under Saton the prince of darkenesse. 65. 66, 67.

Q. What manner of bondage is this;

A. This *bondage* is, when a man is the *slave* of the divell; and hath him to raigne in his heart as his God. b H b. 2, 14. Eph. 3. 2. 2 Cor. 4. 4.

Q. How may a man know whether Saton be his god or not;

A. Hee may know it by this; if he give obedience to him in his heart, and expresse it in his conversation.

Q. And how shall a man perceive this obedience;

A. If he take delight in the *evill motions* that Saton puts in his heart, and do fulfill the lusts of the divell. loh. 8. 44. 1 loh. 3. 8.

Q. What is the curse due to man in the end of this life;

A. *Death*, which is the separation of body and soule. k Rom. 5. 12.

Q. What is the curse after this life;

A. Eternall damnation in hell fire, Rom. 3. 18. whereof every man is guilty, and is in as Gal. 3. 10. great

great danger of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation bee the reward of sinne, then is a man of all creatures most miserable. A dog or a toad, when they die, all their misery is ended? but when a man dyeth. their is the beginning of his woe.

A. It were so indeed, if there were no meanes of deliverance: but God hath shewed his mercy in giving a *Saviour* to mankind.

Q. How is this Saviour called?

m Mar. 21. A. *m* Iesus Christ?

Q. What is Iesus Christ?

u Heb. 2 16. A. The *n* eternall Sonne of God, made
o Heb. 57. man in all things, even *o* in his *infirmities* like other men, save onely in sinne.

Q. How was he made man voide of sinne?

p Mar. 1, 18. A. He was *p* conceived in the wombe of a *Virgin*, and *Santified* by the holy Ghost at his conception.

Q. Why must our Saviour be both God and man?

q 1 Tim. 2. A. Hee *q* must be a man, because man
 6. had sinned, and therefore a man must

die

re- die for sin, to appease Gods wrath: hee
ing must be God. to sustaine and uphold the
manhood, to overcome & varquish death.

Q. What bee the offices of Christ to
of make him an all-sufficient Saviour?

A. r Hee is a Priest, a Prophet, a King. r Psal 45. 7.

Q. Why is he a Priest? Luke 4. 18.

A. To worke the meanes of salvation Luke 1. 33.
his in the behalfe of mankind. Psal. 110.

Q. How doth hee worke the meanes
no of salvation?

A. f First, by making *satisfaction* to his f Mat. 10
to Father for the sinne of man: Secondly, by R 2.
making *intercession*. Heb.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by
offering a *sacrifice*?

Q. What is the sacrifice?

A. r Christ himselfe as he is a man, con- r Isa. 53. 10
sisting of body and soule.

Q. What is the *Alter*?

A. Christ as he is God, is the *Alter* on v Apoc. 8. 3.
which he sacrificed himselfe. Heb. 13. 10

Q. Who was the Priest?

A. Nodex but Christ, and that hee is x Heb. 5. 6.
God both God and man.

Q. How oft did hee sacrifice himselfe; y Heb. 5. 28

A. Never but y once.

Q. What death did he suffer, when he
die sacri-

sacrificed himselfe?

A. A death upon the Crosse, peculiar to him alone; for ^a besides the separation of body and soules, he felt also the pangs of *hell* in that the whole wrath of God due

^a Isa. 53. 5. to the sinne of man, was powred forth
^{Ioh. 12. 27} upon him.

^{Rev. 5. 15} **Q.** What profit commeth by this sacrifice;

A. Gods ^a wrath is appeased by it.

^a Heb 9. 29. **Q.** Could the sufferings of Christ which were but for a short time, counter-vaile everlasting damnation, and to appease Gods wrath;

A. Yea: for seeing Christ suffered, ^b suffered, though not in his Godhead: and that is more than if all men in the world had suffered for ever.

^b Act 20.
28.

^a Cor. 5.
15.

Q. Now tell me the other meanes of satisfaction;

A. It is the perfect fulfilling of the Law

Qu. How did he fulfill the Law;

A. By his ^c perfect righteousness which consists of two parts: the first the integrity and purenesse of his humane nature: the other ^d his obedience in performing all that the law requireth.

^c 1 Cor. 1.
30.

^d Rom. 3. 25
^d Rom. 5.
19.

Q. You have shewed how Christ doth make satisfaction; tell mee likewise

how doth he make *intercession*?

A. He doth alone continually^d appeare before his Father in Heaven, making the faithfull and all their prayers acceptable unto him, by applying of the merits of his owne perfect *satisfaction* to them. d Rem. 8.
34.
1 Pet. 2. 5.

Q. Why is Christ a Prophet:

A. To *reueale* unto his Church the way and meanes of salvation: and this hee doth continually by the *ministry* of his Word, and inwardly by the teaching of his holy Spirit. e Ioh. 6. 45.
Mat. 3. 17.

Q. Why is he also a King:

A. That he might *bountifully bestow* *grace* upon us, and *convey* unto us all the afore-said meanes of salvation, f Isa. 9. 7

Q. How doth hee shew himselfe to be a King:

A. In g that being *dead and buried*, he *rose from the grave*, quickned his dead body, *ascend* d into heaven, and now *sitteth at the right hand* of his Father, with full power and glory in heaven. g Act 10.
40.
Eph. 4. 8

Qu. How else,

A. In h that he doth continually inspire and direct his servants by the divine power of his holy Spirit, according to his holy Word: h Isa. 97
and 30. 11.

2. But

Q. But to whom will this blessed King communicate all these meanes of salvation?

16. *1* Matt. 20.

A. Hee i offererh them to many, and they are *sufficient* to save all mankind: but all shall not be saved thereby, because by faith they will not receive them.

The fourth Principle expounded

Q. What is Faith?

A. Faith is a ^k wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits unto himselfe.

1 Joh. 1. 21.

aud 6. 35.

Gal. 3. 27.

Q. How doth a man apply Christ unto himselfe, seeing we are one earth, and Christ in heaven?

72 Cor. 1.

20. 22.

A. This I applying is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods favour towards himselfe *particularly*, and of the forgiveness of his owne sinnes.

Q. How doth God bring men truly to beleeve in Christ?

A. First, he preparerh their hearrs, that they might be capable of faith, and then worketh faith in them.

m Eze. 11.

19

A. ^m by bruizing them, as if one would breake an hard stone to powder: and

Hos. 6. 1, 2

this

this is done by humbling them.

Q. How doth God humble a man ?

A. By working in him a sight of his sins and sorrow for them.

Q. How is the sight of sin wrought?

A. By the ^a morall law : the summe ^a Rom. 3. whereof is the ten Commandements. ^{20. & 7. 7. 8}

Qu. what sinnes may I finde in my selfe by them ?

A. Tenne.

Q. What is the first?

A. ^b To make something thy God ^b Com. 1. which is not God : by fearing it, loving it, and so trusting in it more then in the true God.

Q. What is the secoud ?

A. ^c To worship false gods, or the true ^c II. God in a false manner.

Q. What is the third?

A. ^d To dishonour God, in abusing his ^d III. titles. words, and workes.

Q. What is the fourth ?

A. ^e To breake the Sabbath, in doeing ^e IIII. the workes of their calling, and of the flesh and in leaving undone the workes of the Spirit.

Q. What be the fixe latter ?

A. To doe any thing that may hinder ^f u. thy neighbours ^f dignity, ^g life, ^h cha- ^g VI. ^h VII. stie.

b VIII.

i x.
ik x.

stity, h wealth, i good names, k though i
be but in the secret thoughts and motions
of the heart, unto which thou givest, no
likeing or consent.

Qu. What is sorrow for sinne?

1 A ct. 2. 37.
38.

Cant 5. 4

m 1 Tim.

16.

A. It is^l when a mans conscience is tou-
ched with a lively feeling of Gods displea-
sure for any of these finnes, m in such wise
that he utterly despaires of salvation in re-
gard of any thing in himselfe, acknowledg-
ing that he hath deserved shame and con-
fusion eternally.

Qu. How doth God worke this sor-
row?

A. By the terrible curse of the Law.

Qu. What is that?

n Gal. 3.
20.

A. He n which breakes but one of the
Commandements of God, though it bee
but once in all his life time, and that onely
in one thought, is subject to, and in danger
of eternall damnation thereby.

Q. When mens hearts are thus pre-
pared, how doth God ingraft faith in
them?

By working certaine inward moti-
ons in the heart, which are the feedes of
faith, out of which it breedeth.

Q. What is the first of them;

A. When a man humbled under the
bur-

burden of his finnes, o doth accknowledge
and feele that he stands in great need of
Christ.

o Esa. 55. 1.
Ioh. 7. 27.
Luk. 1. 53.

Q. What is the second?

A. An p hungry desire and a longing
to bee made partaker of Christ and al his
merits.

p Mat. 5. 4.
Rev. 21. 6.

Q. What is the third?

A. A q flying to the Throne of grace,
from the sentence of the Law pricking
the conscience.

q Heb. 4. 16.

Q. How is it done?

A. By r praying; with sending up loud
cryes for Gods favour in Christ, in the
pardoning of finnes; and with fervent
perseverance herein, till the desire of the
heart be granted.

r Luke. 18.
12. 19.
Mat. 15. 22.
23, &c.
Act. 8. 22.
2 Cor. 12. 8

Q. VVhat followeth after this?

A. God then s according to his merci-
full promise, lets the poore sinner feeke
the assurance of his love, wherewith hee
loveth him in Christ, which assurance is
a lively faith.

s Mat. 7. 7.
Esa. 65. 24.
Iob. 33. 25.

Q. Are there diuers degrees and mea-
sures of true faith?

A. Yea.

r Rom. 1. 27

Q. What is the least measure of true
faith that any man can have?

Luk. 17. 8

A. When a man of an humble spirit
by

^a Isa, 52, 3. by reason of the ^u littlenesse of his faith,
 Mat, 17, 20 doth not yet *feele* the assurance of the for-
 givenesse of his sinnes, and yet he is per-
 swaded that they are pardonable, and
 therefore he desireth that they should be
 pardoned, and with his heart prayeth to
 God to pardon them.

Q. How doe you know that such
 man hath faith?

^a Rom, 8, 23, 26. A. These *desires* and *prayers* are testi-
^b Rom, 8, 9 monies of the Spirit; whose property
 Eph, 3, 17. is, to stirre up a longing and a lusting after
 heavenly things, with *sighes* and *groans*
 for Gods favour and mercy in ⁷ Christ.
 Now where the Spirit of God is, there
 is Christ dwelling; and where Christ
 dwelleth there is true faith, how weak
 soever it be.

Q. What is the greatest measure
 of faith?

^a Rom, 8, 39. A. When a man daily increasing
 faith, comes to bee a *fully persuaded*
 Gods love in Christ towards himself *par-*
ticularly, and of the forgivenesse of his
 owne sinnes.

Q. When shall a Christian heart come
 to this assurance?

^b 2 Tim, 5, 7 8. A. Not ^b at the first, but in some con-
 tinuance of time, when he hath been

well practised in repentance, and hath had divers experiences of Gods love unto him in Christ; then after them will appeare in his heart the fulnesse of perswasion, which is the ripenesse ^c and strength of faith. ^{c Rom. 4. 19, 20, 21.}

Q. What benifite doth a man receive by faith in Christ?

A. Hereby ^d he is justified before God, and sanctified.

Qu. VVhat is this to be justified before God?

A. ^c It comprehendeth two things: the first, to be cleared from the guiltinesse and punishment of sinne: the second, to be accepted as perfectly righteous before God.

Q. How is a man cleared from the guiltinesse and punishment of his finnes?

A. By Christs ^f sufferings and death upon the Crosse. ^{f Col. 1, 21. 1 Pet. 2, 25.}

Qu. How is he accepted for righteous before God?

A. by the ³ righteousness of Christ imputed to him. ^{g 2 Cor. 5. 21.}

Q. What profite comes by being thus justified?

A. Hereby, ^h and by no other meanes in the world, the beleever shall be accep- ^{h Rom. 5, 7. 17.}

ted before Gods judgements, fear as worthy of eternall life by the merits of the same righteousnesse of Christ.

Q. Doe not good workes then make us worthy of eternall life?

A. No : For God, who is perfect righteousnesse it selfe, will finde in the best workes we doe, more matter of damnation then of salvation ; and therefore we must rather condemne our selves for our good workes, then looke to bee justified before God thereby.

Qu. How may a man know that he is justified before God?

A. He need not ascend into Heaven to search the secret counsell of God ; but rather descend into his owne heart to search whether *he be sanctified* or not ?

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the corruption of his owne nature : the second to be indued with inward righteousnesse.

Qu. How is the corruption of sinne purged ?

A. By the merits & power of Christs death, which being by faith applyed is a *corrosive* to abate, consume, and weaken the power of sinne.

Qu. How

Psal. 143.

2.

Esa 64. 6.

Iob. 9. 3.

Rom 8.

I Ioh. 3. 9.

Rom 64.

I Pet. 4.

I. 2.

Qu. How is a man indued with inherent righteousness?

A. Through the ^o vertue of Christs resurrection; wch being applyed by faith, is as a *nestorative* to revive a man that is dead in sinne to newnesse of life, Rom 6. 5. 6, Phil. 3, 10.

2. In what part of man is sanctification wrought?

A. In ^p every part of body and soule. p 1 Thess. 5. 23

2. In what time is it wrought?

A. It is ^q begun in this life, in which the faithfull receiue onely the *first fruits* of the Spirit, and it is not finished before the end Of this life. q Rom 8. 25.

Q. What graces of the Spirit do usually shew themselves in the heart of a man sanctified?

A. The *hatred* of sinne, and the love of righteousness. 2 Cor 5. 1. 6.

2. What proceeds of them?

A. *Repentance*, which is ^f a settled purpose in the heart, with a carefull endeavour to leave all his finnes, and to live a Christian life according to all Gods commandements. 7 Psal, 119. 5, 110, & 40. 8. & 101. 3. Rom. 7. 11 / Psal, 119. 57, 112. 1 Gal 5. 17. Eph 6. 11.

Q. What goeth with repentance?

A. ^r A continuall fighting and strugling against the assaults of a mans owne flesh against the motions of the devell, 12. 2 Tim 4. 7 8.

and the inticements of the world.

Qu. What followeth after a man hath gotten the victory in any temptation or affliction?

Rom 5, 2.
5.

A. Experience of Gods love in Christ, and so, increase of peace of Conscience, and joy in the holy Ghost.

Qu. What followeth, if any temptation he be overcome, and through infirmity fall?

2 Cor, 7.
8, 9.

Mar, 26, 75

A. After a while there will arise a *godly sorrow*; which is, when a man is grieved for no other cause in the world, but for this onely, that by his sinne hee hath displeased God, who hath bin unto him a most mercifull and loving Father.

2 Pet, 2.
29.

Qu. What signe is there of this sorrow?
A. The true signe of it is this; when a man can be grieved for the very *disobedience of God* in his will, word or deed, though he should never be punished, and though there were neither Heaven nor Hell.

2 cor, 7.
23.

Qu. What followeth after this sorrow

A. Repentance *renewed a fresh*.

Q. By what signes wil this repentance appear?

2 cor, 7

A. By seven, 1. A care to leave the sinne, into which he is fallen. 2. An utter

con-

condemning of himself for it, with a craving of pardon 3. A great anger against himselfe, for his carelesnesse. 4. A feare least he should fall into the same sin again. 5. A desire ever after to please God. 6. A zeale of the same. 7. Revenge upon himselfe for his former offence.

The fifth Principle Expounded.

Q. What outward meanes must wee use to obtaine faith, and all the blessings of God which come by faith?

A. The Preaching, & of Gods Word, and the administration of the Sacraments a Pro, 29, 8.
Rom, 10, 9.

Q. Where is the word of God to be found?

A. The whole word of God, needfull to salvation, is set downe in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God, and not mens policies?

A. I am assured of it: first, & because b Eph, 1, 3. the H. Ghost perswadeth my conscience that it is so: secondly, I see it by experience: for the preaching of the Scriptures have the power of God in them, c Heb, 5, 21.
1 cor, 5, 1. to humble a man when they are preached 25.

ched, and cast him downe to hell, and afterward to restore & raise him up againe,

Q. What is the use of the word of God preached?

Rom 1. 17

1 Cor 1. 16

Heb 4. 2.

A. First it ^dbreedeth, and then it increaseth faith in them which are chosen to saluation: but unto them that perish, it is by reason of their corruption, an occasion of their further damnation.

Q. How must we heare Gods Word, that it may be effectuell to our saluacion;

1 Sam 1. 19.

Act 16. 14.

Heb 4. 2.

Esa 66. 2.

Jnk 2. 51.]

Psal, 119.

1. 1.

A. We ^cmust come unto it with hunger-bitten hearts, having an appetite to the word, we must marke it with attention, receive it by faith, submit our selues unto it with feare and trembling, even then when our faults are reprovved: lastly, wee must hide it in the corner of our hearts, that wee may frame our lives and conversation by it.

Q. What is a Sacrament?

Rom 4. 11

Gen 17. 11

Gal 3. 1

A. A ^signe to represent, a seale to confirme, an instrument to convey Christ and all his benefits to them that do beleeve in him.

Qu. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceive and so remember them.

Q. VVhy

Q. Why doe the Sacraments scale unto us the mercies of God?

A. Because we are full of unbelieve and doubting of them.

Qu. Why is the Sacrament the instrument of the Spirit to convey the mercies of God into our hearts,

A. Because we are like *Thomas*, we will not beleeve, till wee feele them in some measure in our hearts.

Q. How many Sacraments are there;

A. Two^s and no more? *Baptisme* by *g* 1 Cor 10. which we have our *admission* into the true Church of God: and the *Lords Supper* by which we are nourished and preserved in the true Church after our admission.

Q. What is done in Baptisme?

A. In the assembly of the Church^b A& 2. 38 the covenant of grace between God, and the party baptised, is solemnly confirmed^{A& 22. 16. Mat 28. 19} and sealed.

Q. In this Covenant. what doth God promise to the party baptised?

A. Christ, with all the blessings that come by him. Gal 3. 27. 1 Pet 3. 21

Qu. To what condition is the party baptised bound?

A. To receive Christ, and to repent of his finnes. Mark 1. 9. 12. 16.

Q. What

Q. What meaneth the *sprinkling* or *dipping in water*?

A. It scales unto us remission of sins-
 1 Pet, 1, 2. and sanctification, by the obedience and
 sprinkling of the blood of Christ.

Q. How commeth it to passe, that
 many, after their baptism for a long
 time feele not the effect and fruit of it;
 and some never?

A. The fault is, not in God, who keeps
 his Covenants, but the fault is in them-
 selves, in that they doe not keep the con-
 dition of the Covenant; to receive Christ
 by faith, and to repent of all their sinnes,

Q. When shall a man then see the ef-
 fect of his Baptisme?

4 Heb, 10. **A.** At what time soever he doth re-
 20. ceive Christ by faith, though it be many
 1 Pet, 3, 21. yeares after, he shall then feele the power
 of God to regenerate him, and to worke
 all things in him, which hee offered in
 Baptisme.

Q. How if a man never keepe the
 Condition to which he bound himselfe in
 Baptisme?

A. His damnation^l shall be the grea-
 ter, because he breaketh his Vow made
 to God.

1 Deut, 13, 21, 22. **Q.** What is done in the Lords Supper;

A. The

A. The former Covenant solemnely ^{m I cor, 17.} ratified in Baptisme, is renewed ^m in the ^{22, 3, 35.} Lords Supper, between the Lord himselfe and the receiver.

Q. VVho is the receiver?

A. Every one ⁿ that hath beene bap- ^{n I cor, 12.} tized, and after ^r his baptisme hath truly ^{18, 22.} beleevd in Christ, and repented of his ^{Esa, 66, 2.} finnes from his heart.

Qu. VVhat meaneth the Bread and Wine, the eating of the bread, and drinking of the wine?

A, These outward actions ^o are a se- ^{o I cor, 10,} cond seale, set by the Lords owne hand ^{16, 17.} unto his Covenant; And they doe give every receiver to understand, that as God doth blesse the Bread and Wine, to preserve and strengthen the body of the receiver; so Christ apprehended and received by faith, shall nourish him, and preserve both body & soule unto eternal life.

Q. What shall a true receiver feele in himselfe, after the receiving of the Sacrament?

A. ^p The increase of his faith in Christ, the increase of sanctification, a greater ^{p I cor, 10.} measure of dying to sinne, a greater care ^{26, 27.} to live in newnesse of of life.

Q. VVhat

Q. What if a man, after the receiving of the Sacrament, never finde any such thing in himselfe?

A. Hee may well suspect himselfe, whether he did everrepent or not: and thereupon is to use meanes to come to found faith and repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is Prayer?

r 1 Ioh. 5,

24.

f 1 Tim. 2.

Phil. 4. 6.

A. A familiar speech with God in the name of Christ, in which, either we crave things needfull, or give thanks for things received.

Q. In asking things needfull, what is required?

A. Two things; an earnest desire and faith.

e Mat. 18,

24.

Q. What things must a Christian mans heart desire?

A. Sixe things especially.

Q. VVhat are they?

a Petition I

b II.

c III,

d IV.

A. 1. ^a That he may glorifie God. 2. ^b That God may raigne in his heart; and not sin. 3. That ^c he may doe Gods will, and not the lusts of the flesh. 4. ^d That he may relye himselfe on Gods Providence for all the meanes of this temporall life.

5. e That he may be justified, and bee at Peace with God. 6. t that by the power of God he may be strengthened against all temptation.

Q. VVhat is faith?

A. A s perswasion, that those things g Amen, which wee truly desire, God will grant them for Christs sake.

The Sixt Principle expounded.

Q. After that a man hath led a short life in this world; what followeth then?

A. Death, which is the parting asunder of body and soule.

Q. Why doe the wicked men and unbelievers die?

A. That their bodies may goe to the earth, and their h soules may bee cast into hell fire. b Lnk. 16. 22. 23.

Q. Why doe the godly dye, seeing Christ by death hath overcome death?

A. They die for this end, that i their i Luk 23. bodies may rest for a while in the earth, 43. and their soules may enter into Heaven A& 7. 60. i Thess 4. 13. immediately. Heb 2. 10. i Cor. 15.

Q. What followeth after death?

A. The day of Iudgement,

Q. What signe is there to know this day from other dayes?

A. k Heaven and Earth shall be consumed k 2 Pet 3. 11, 12.

med with fire immediately before the
comming of the Iudge ?

Q. Who shall be the Iudge ?

A. Iesus Christ the Sonne of God.

Q. What shall bee the comming to
Iudgement ?

1 Thess, 3
16, 17, A. Hee shall come ¹ in the cloudes in
great Majesty and Glory, with infinite
company of Anges.

Q. How shall a man be cited to Iudg-
ment ?

Mat 25
32 33, A. At the m sound of the Trumpet the
living shall be changed in the twinckling
of an eye, and the dead shall rise again, e-
very one with his ⁿ owne body : and all
n Job 19 2, shall be gathered together before Christ
and after this, the good shall be severed
from the bad, ^o theie standing on the left
hand of Christ, the other on the right.

Q. How will Christ try and examine
every mans cause ?

p Rev, 29 2
Dan, 7 10 A. The p books of every mans doings
shall be laid open, mens consciences shall
bee made either to accuse them or excuse
them, and every man shall be tryed by the
workes which he did in his life time, be-
cause they are open and manifest signes

of Ioh 3. 18 ^a of faith or unbeliefe.

and 5. 25 Q. What sentence will he give,

A. He

A. He will give* sentence of salvation to the Elect and godly, but he will pronounce sentence of damnation against unbelievers and reprobates.

Q. What state shall the godly be in after the day of Iudgement?

Mar, 25.

A. They shal continue for ever in the^{31.} highest Heaven, in the presence of God, having full fellowship with Christ Iesus, and reigning with him for ever.

Q. What state shall the wicked be in after the day of Iudgement?

A. In eternall perdition and destruction in Hell-fire.

Q. VVhat is that?

A. It stands in three things especially: / 1. Theff.
1. a perpetual separation from Gods comfortable presence : 2. fellowship with the^{1, 9.}
Divell & his angels: 3. an horrible pang and torment both of body and soule, arising of the feeling of the whole wrath of God, powered forth on the wicked for ever, world without end. And if the pain of one tooth for one day be so great, endlesse shall be the paine of the whole man, body and soule, for ever and ever.

FINIS.



